Scotland vol 1.

21.

Strange News

FROM

SCOTLAND,

OR,

Scotch Presbyterian Piety

Evidently Prov'd by the

REGARD

They shew to

Consecrated Churches,

The Bodies of the Dead, &c.

A Late INSTANCE whereof, may be seen, at this Day, at *Dunglass*, belonging to Sir JAMES HALL, Bart. near *Cockburn's-Path*, Fourteen Miles to the Northward of *Berwick* upon *Tweed*, in *Scotland*.

Thy holy Temple have they defiled, Psal. lxxix. 1.
Thou that abhorrest Idols, do'st thou commit Sacriledge? Rom. ii. 22.

Sold by *J. Morphew* near *Stationers-Hall*. 1712.

22. Januar. 11

Strange News

FROM

SCOTLAND,

OR,

Scotch Presbyterian Piety

Evidently Proved by the

R E C O R D

Collected Churches,

The Bodies of the Dead, &c.

Late INSTANCE wherein, may be seen, at this Day, at Dunglas, belonging to Sir James HALL, Bart. near Cockburn's-Path, Fourteen Miles to the Northward of Berwick upon Tweed, in Scotland.

Thy holy Temple have they defiled, Pſal. lxxix. 1.
Thou that adjurest Idols, and foretellest Sacrifices?
Rem. ii. 22.

Sold by J. Morphew near Stationers-Hall, 1712.

Strange News

FROM

SCOTLAND,

&c.

IN Summer laſt 1711, I made a Progreſs into *Scotland*; I lay a whole Day at the *Poſt-Houſe* of *Cockburn's-Path*, and the Afternoon, went to ſee Sir *James* ll's Houſe, of *Dunglaſs*; which did for-rly belong to the Earls of *Home*; and Eldeſt Son of the Earl of *Home* is ſtill 'd the Lord *Dunglaſs*.

The Old Houſe was deſtroy'd in the ne of the *Great Rebellion*.

Very near this Houſe I ſaw a pretty little *Church*, with a *Church-Yard:* This *Church* is built of hewn Stone, both Outſide and Inſide; the *Nave* or *Body* of the *Church*, is a little higher than the *Choir*, both *Arch'd* within, and cover'd with Stone; The *Church* has a little *Turret*, one half of which reſts upon the *Choir*, and the other half on the *Nave*.

When I came near this *Church*, I met an *Old Woman*, and ask'd her, What *Church* is this? She anſwer'd, *Alas! Sir, this was once a* Church, *but now it is none.* This I thought was a very ſtrange Anſwer, and therefore, ask'd her further, If it is not a *Church* now, what is it elſe? But ſhe ſtill inſiſted, *Alas and Wo is me! 'tis not a Church now:* Nor cou'd I perſwade her to tell me what elſe it was. However, being very near it, I was reſolv'd to examine it myſelf.

The firſt thing that hit my *Eye* was a Parcel of *Tomb-Stones*, laid upon their Sides together, leaning to the Weſt End of the *Church*; which afterwards I underſtood Sir *James* had done, that the Graſs might grow up freely and plentifully, without Interruption, in the *Church-Yard*, for his Cattle to feed on, tho' he has Plenty of Graſs in his Ground, beſides: And he has le

ut three or four *Monuments* (if I remem-
er right) ſtanding in all the *Church-Yard*:
nd no *Grave-Stones* within the *Church*;
r he had them all broken to Pieces, and
uilt with them: Nor have any of them
ſcap'd his *Presbyterian Fury*, as I under-
and, but ſuch as were claim'd by ſome of
he *Relations* of thoſe whoſe *Tomb-Stones*
r *Monuments* they were.

But, to go on with my Story, I had no
ooner enter'd the *Church-Yard*, but I heard
he *Grinding of Horſe-Teeth*, which mighti-
ſurpris'd me, and, in ſhort, he has made
he *Nave* of the *Church* a *Stable* for his
Coach-Mares, and dug up the *Graves* of the
Dead, throwing away their *Bones*, to make
way for a *Pavement* for his *Horſes*; nor is
here any other Way to convey the *Piſs*
f his *Mares* from the *Church*, but through
he *Church-Yard*. And he has made the
Choir a *Coach-Houſe*: And has broken down
he *Eaſt-End-Wall*, to make a great *Gate*
o let his *Coaches* in, that they may ſtand
where the *Altar* of God did ſtand, and
where the *Body* and *Blood* of *Chriſt* was in
Uſe to be given.

The *Turret* is a *Pidgeon-Houſe*: And o-
er this new *Stable* he has made a *Gra-
ery*.

There is alſo a *Building* called an *Iſle* adjoining the *Northſide* of the *Church* and, running *Northwards*, which is a *Burying-Place* (ſtill belonging to the *Earl* of *Home*) in which Sir *James* keeps *Hay* for his Horſes; tho' his own firſt *Lady* who was Daughter to Sir *Patrick Home* of *Polwarth*, now Earl of *Marchmount*, and his own *only Son*, lie *Buried* there.

Thus is this *Church*, moſt *Sacrilegiouſly*, employ'd (by a *True blue Presbyterian Baronet*) which was Originally a *Collegiate Church*; and continued to be ſuch, till the *Reformation*, that it was robb'd of its *Endowments* and *Maintenance*, and then became a *Chapel* for the Uſe of the Family of *Home*: And as I was inform'd there, it had *Preaching* in it even ſince the *Revolution*.

This Sir *James Hall*'s Father, tho' born a very poor, mean Man, and of no Family, purchas'd the Eſtate of *Dunglaſs*, after he had grown up to be Lord *Mayor* of *Edinburgh*; but ſtill for all his mean Education, was ſo far from thinking, as his *Son* unfortunately doth, that he kept this Church in Repair which his *Son* has Deſecrated: And, as I was told, beſtow'd a new *Pulpit* upon it, if not *Pews* and other Conveniencies proper for it alſo; and never dreamt it was to be thus profan'd to the *abominable Uſes* his *Son* has now put it.

I was alſo told, and 'tis but juſt to mention it, that ſeveral Gentlemen of Sir *James*'s Neighbourhood, hearing of his *wicked Deſign*, advis'd him againſt it; but he went on notwithſtanding.

Nay, I was told *there*, that a *Menial Servant* (I think his *Coach-Man*) begg'd of him not to *profane* that *Holy Place*, and that it would look oddly *to ſee his Coach-Mares Piſſing upon his firſt Lady and treading upon his only Son.*

And a Neighbour of his told me, that he offer'd Sir *James* to build him elſewhere, and more conveniently ſituated, all the Conveniencies he propos'd to have in the *Church*, thus *Polluted*, for the ſame Money any reaſonable good Workmen wou'd ſay it muſt coſt him to put the *Church* in the *Condition* 'tis now in: And the Gentleman added, that now he was ſure he wou'd have been no Loſer by his Offer, tho' Sir *James* had accepted it, ſince he knew how much it had coſt him, to put the *Church* in the Pickle 'tis in. But Sir *James* was poſitive to accompliſh his *ſacrilegious Project*: Which I can no otherwiſe account for, than by believing he loves *Sacrilege* and *Profanation* for their own Sake.

But that which loads the whole *Party* with this *Abominable Profanation*, is this, that Sir *James* is ſtill as well *eſteem'd* by them, as ever he was, and in full *Communion* with their *Kirk*, this his *Wickedneſs* notwithſtanding: Nor do I know, or cou'd I learn, of any *Reproof* he ever had, from his *Spiritual Guides*, the *Maſs Johns*, upon this Account; tho' 'tis moſt apparent, that had his *Presbyterian Holders-forth* interpos'd, as they might and ought to have done, and as in other Caſes they are very apt to do, when *Religion* or even *Morality* are not near ſo much concern'd as here, Sir *James* durſt not have attempted the doing this *wicked Thing*.

But how can it be preſum'd that they *diſlike* ſuch *ſacrilegious Practices*, who, by *Principle*, own they know of no *Relative Sanctity* in *Places*, however *ſolemnly* they be conſecrated and dedicated to the *Service* of *God*.

Nor is this peculiar to the *Presbyterians* of *Scotland*, but common to them with their *Diſſenting Brethren* here in *England*: And they have ſhewn it, whenever it has been in their *Power* to exert their *Malice* againſt

Religious

Religious Places without Fear of *outward Puniſhment*: For 'tis not ſo long ago, as to be *forgotten*, how moſt of the *Cathedrals* of *England* were turn'd into *Stables*, *Saw-Pits*, *Ale-Houſes*, nay, often into *Bawdy-Houſes* too, for the Conveniency of the *Pretended Saints*, by that *ſacrilegious*, *rebellious Pack*, who pull'd down the *Church*, turn'd the *Houſe* of *Peers* out of Doors as uſeleſs, and which was infinitely more *Attrocious*, *Murther'd their King*, and ſtuck at nothing which they believ'd would advance their *Good old Cauſe*, till the happy *Reſtauration* put a Stop for a while to their *Outrages*: Nor do I know that they ever had the Impudence to *vindicate* themſelves from theſe Things, but continue to *glory* in their *Shame* and *value* themſelves upon their *wicked Principles* and *Profligate Practices* to this very Day.

'Tis ſtrange however to ſee how *Inconſiſtent* they are in many Inſtances, even with themſelves, for as great as the Diſreſpect is, which I have ſhew'd the *Presbyterians* have to conſecrated Places, both by *Principle* and in *Practice*, yet they of *Scotland* have a Rule amongſt them, that no *Child* muſt receive their *Sprinkling* but in a *Church*,

(now

(now they have them in *Poſſeſſion*) and there are Inſtances to be given, if need were, of their letting Infants *Die* without their *Baptiſm*, rather than *ſprinkle* them out of a *Church*. I leave it to them to reconcile this their *Rule* with what I have told of them above, or indeed, with the *Practice* of ſome few *Maſs Johns* of their own, who *now* and *then* in Compliment to ſome of their particular *Friends*, do make bold with their own *Canon*, and do *ſprinkle* in a private Houſe.

I ſhall mention but one other of their *Inconſiſtencies*, 'tis that of their *Judaical*, if not *Phariſaical* Obſervation of the *Lords-Day* (which they call the *Sabbath*) this they ſet up for moſt *rigidly*, as their *Characteriſtick*, tho' they pretend to admit of *Nothing* as a *Principle*, nor allow of any *ſtated Practice Eccleſiaſtick*, for which they have not a *poſitive Command* in the *Holy Scriptures*. They *deſpiſe* the *Decrees* and *Canons* of the *Church*, even in the early *Ages* of it: Nor does the *Unanimous Conſent* of the *Primitive Fathers* of the firſt *three Centuries weigh* with them, and yet I humbly think, they muſt either take the *Obſervation* of the *Firſt Day* of the *Week*, as the *Lord's-Day*

Day, or, *Weekly Easter*, from the *Authority* of the *Church*, else it will puzzle them to *get clear* of the *Observation* of the *Seventh Day* or *Jewish Sabbath*, from the *Morality* of the *Fourth Commandment*, by any *positive Gospel Precept*.

But to return the two chief *Apostles* of the *Scotch Presbyterians*, Mr. *Knox* and Mr. *Melvil* did vigorously promote the *Destruction* of the *August*, *Noble* and *curiously fine* built *Churches*, that Kingdom was then famous for, as *Monuments* of *Anti-Christ*. And they promoted the *demolishing* the *Tombs* of the *Dead*, tho' their own *Ancestours*, and were so very successful in these, that they and their *Party* left but few *Churches* of any Note, for *Size* or *Structure*, *undemolish'd* or not *defac'd*, in that whole Kingdom; and the few they left were made Havock of in the *Great Rebellion*, by their *true Brethren* and *genuine Successours*, and these two famous *Apostles* of theirs, in their Time, bestow'd much Pains and several *Sermons* to *promote* that *Impious* Work.

How different this *Presbyterian Profanation* of *Churches* is from Primitive Practice, he may

may ſee, who will be at the Pains to read what the Reverend and learned *Joſeph Bingham* has, with great Judgment, collected about it from *Antiquity*, particularly in the X. *Chap.* of the VIII. *Book* of his excellent Works, call'd, *The Antiquities of the Chriſtian Church.* In his third Vol. Printed at *London*, 1711. where you will find ſome well vouch'd Inſtances of very remarkable Judgments, that befell ſuch Profaners of *Churches.*

Thus I have given the *Reader* a true Account of an *ugly Story* in plain Terms without Art, of which I am an *Eye-Witneſs* my ſelf, and ſuch, as even *Heathens* wou'd be aſham'd of, and ſuch, as I dare boldly ſay, the like was never done by any *Chriſtian* Perſon or Society of Men, before the Times I have mention'd, and theſe laſt unhappy Days, when its thought a Piece of *Religion* to deſtroy *Religion*, and good *Service* done to *God*, to *deſtroy* the Places *dedicated* to his *Service*, and which is ſtill worſe, *Primitive Doctrine* and *Worſhip*, to make Way for a *ſenſleſs extemporary Rapſody* of *Enthuſiaſm*; out of which, as the *Quakers* and others grew *formerly*, ſo the French

French *Prophets* and others have grown of *Late*.

Yet I am told, 'tis not for want of good *Laws*, that ſuch Things are allowd to be done in *Scotland*: For in the firſt Place, *Lawyers* tell me, that all the *Civil Law* is binding there, except where there is an *expreſs Statute* to the contrary; and this is enough, But I am told further, that there are good *Acts* of *Parliament* in *Scotland* againſt ſuch Practices, ſtill in Force. Now becauſe I am no Lawyer my ſelf, I muſt give the Reader them at ſecond Hand, as I had them from one very *knowing* and *learn'd* in the *Law* of that *Country*, as follows, Parl. IX. Cap. LXXVI. Queen *Mary* and Parl. III. Cap. LIV. King *James* VI. and Parliam. XV. Cap. CCXXXII. King *James* VI. *&c.*

This evidently ſhews that *Sacrilege* is ſo far from being diſlik'd by the *Maſs Johns* of *Scotland* and their *Kirk*, that they have a full Reliſh of it; elſe, why are not theſe good *Laws* put in *Execution* without Partiality? Nor can it be alledg'd, that 'tis from a *Sheyneſs* of diſturbing their Fellow Subjects, that they are not *Proſe-*

cuted

cuted by them for theſe Things, for there are other *Laws* in *Scotland*, which they are not ſo willing to *over-look*, which were formerly found neceſſary to be *Enacted*, to ſuppreſs *Presbyterian Rebellions*, againſt the *Crown*, and to ſecure the *Epiſcopal Church*, and protect its Fathers from their *Aſſaſſinations* and other *Plots*, tho' it had then the *Crown* and *Government* on its Side (ſo reſtleſs are they) which now the *Presbyterians*, ſince they became the *Eſtabliſhment* at the *Revolution*, do moſt vigorouſly apply againſt the poor *Remnant* of the *Diſtreſs'd* and *Perſecuted Epiſcopal Church* of *Scotland*, tho' by *Principle*, *Peaceable*, and that there is no Inſtance to be given, either under this *Government*, or any other, of their ever giving any Diſturbance to the *State*, and for which the other are ſo Notorious. Yet however *Impudent* this is in *them*, 'tis their daily *Practice* in *Scotland* at this Day: And even the *Judges* there, who are of that *Kidney* (and they are the Major Part) are not *aſhamed* of going into this Meaſure, and being violent in it; as has been made *Evident* before the *Houſe* of *Peers* in the Caſe of Mr. *Greenſhield's*, and of which there are many more *Inſtances* already in *Print*, and ſtill more to be *produc'd*, if there

is

is occaſion, to the great *Scandal* of the *Presbyterian* part of that *Bench*, who have *Malice* enough, ſome of them, to *deſtroy* all that *differ* from them as a *Morſel* at once, if they be not *Effectually Reſtrained*, which I pray *God* they may be, and then *Repent* and *Amend*, that they may be ſav'd, which is what, from my Heart I wiſh they may all be.

London, *January* 1711-12.

FINIS.

is occasion, to the great Scandal of the Presbyterian part of that Book, who have Malice enough, some of them, to deny all that differ from them as a Model at once, if they be not Effectually Restrained, which I pray God they may be, and then Repent and Amend, that they may be sav'd, which is what, from my Heart I wish they may all be.

GRATIA BR. MUS.

London, January 1711-12.

FINIS.